World Alliance News Letter

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Keystone

In the last war, the victors failed to agree before the end of the war upon the problems of victory and the problems of world organization. Consequently, they were forced to wrestle with both sets of problems—what to do with the vanquished and how to build peace machinery—at the same time. Both sets of problems were complicated because of the delay. Contradictory commitments had been made in the Fourteen Points and the secret treaties. The situation was further complicated by the revolutionary conditions in Europe. The result was complicated, omnibus treaties which dealt with war guilt, boundaries, reparations, the League of Nations, the World Court, the International Labor Organization, and soon.

The mixture offered the opponents of international organization a wealth of opportunities for criticism and confusion. Their piece-meal attack on the treaties finally led a minority of Senators to prevent American participation in the peace machinery. A major precondition for the Second World War had been created.

This time a different and wiser strategy prevails. Work on the peace machinery has been started in advance of victory, and it is being fashioned piece by piece. Instead of trying to solve all the problems of victory and world organization at one time, the United Nations are studying and deciding the problems one by one. The reconstruction of agriculture was studied at Hot Springs, and a plan for a United Nations Food and Agriculture Administration will presumably be acted upon, when more immediate issues have been decided. The relief and rehabilitation administration, UNRRA, was worked out at Atlantic City. Commissions to handle immediate political issues in Europe were established at the Moscow Conference. Plans for educational rehabilitation were discussed at London. The International Labor Organization worked on a post-war program at Philadelphia. An international plan for financing reconstruction and trade was worked out at Bretton Woods. And a post-war security system is the subject of the present conference at Dumbarton Oaks.

Thus the pattern for constructing the peace is clearly emerging. A group of functional agencies, some temporary, some enduring, is coming into being. If the American Senate or an Allied government refuses to ratify one plan, then one of the agencies, but not necessarily the whole peace structure, is destroyed.

Yet there is one great danger in the present approach. There is a danger that we shall fail to see the true importance of the keystone of the arch of international agencies—the security system. Unless the separate agencies are crowned by a security organization, which can act quickly and with adequate power to prevent aggression, the other fragments of the arch will surely fall apart in time of crisis. If collective security is uncertain, every other objective will be uncertain, for the overriding problem will be a third world war. Consequently, it would be tragic if any substantial group of our people came to feel that any other agency might substitute for an effective security organization or exist without it. There is no substitute for the keystone.

In some ways it is logical to approach gradually, through less controversial decisions, the crucial decision of cooling national "rights" to make war, in return for mutual protection. Such a step-by-step procedure enables public opinion to think through the real issues. It also makes possible a more objective approach to security, when it is not so closely linked with the immediate problems of victory.

Yet the arguments against delay seem much stronger. The longer the key decision is postponed, the greater the chance for frictions within the United Nations to set up obstacles to an effective organization. The cement of mutual need, made strong by the German and Japanese peril, may crack after victory, unless it is used quickly to reinforce the post-war machinery. The determination of the peoples to prevent another holocaust may weaken after victory, when demobilization, reconversion and personal problems come to the fore, unless it is used quickly to undergird the security organization. Delay might well be the road to defeat.

Millions hope that the Dumbarton Oaks conferences will evolve an effective security plan for early decision. There is some indication, however, that a group of Senators may demand a postponement of action on any security organization until after the peace treaties are signed. Such a procedure might well scuttle post-war security.

The time has come for a decision on the main issue. To secure it, and to make sure that it is favorable, our church people and all men of good will need to speak out now for the keystone of the arch.

An Organization Strong and Just

In his radio address of September 1, on the fifth anniversary of the war, Pope Pius XII expressed the hope of the Catholic world for an effective international organization. He also stressed the importance of both justice and coercion ("the sword") in the organization of peace. In the concluding section of his address, the Pope said:

> Already, in our Christmas Message of 1939, we expressed a desire for the creation of international organizations which, while avoiding the *lacunae* (gaps) and defects of the past, should be really capable of preserving peace according to the principles of justice and equity, against all possible threats in the future. Since today, in the light of such terrible experience, the desire to secure a new world-wide peace institution of this kind is ever more occupying the attention and the care of statesmen and peoples, we gladly express our pleasure and form the hope that its actual achievement may really correspond in the largest possible measure to the nobility of its end, which is the maintenance of tranquility and security in the world for the benefit of all.
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> The sword can, and sometimes, alas, must open the way to peace. The shadow of the sword may be cast also over the transition from the cessation of hostilities to the formal conclusion of peace. The threat of the sword may appear inevitable even after the conclusion of peace, in order to safeguard within legally necessary and morally justified limits the observance of just obligations and prevent attempts at new conflicts.
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> But the soul of peace worthy of the name, its vivifying spirit can be won only: a justice which, with impartial measure, gives to each what is owing to him and exacts from each what he owes; a justice which does not give all things to all but to all gives love and does nobody wrong; a justice which is the child of truth and the mother of healthy freedom and sure greatness.

Statement of Principles

The Southern Baptist Convention adopted unanimously a world order statement on May 18. A special Committee on World Peace was charged with "the task of expressing, mobilizing, and, if possible, registering, the sentiments of five and one half million" Southern Baptists. The statement reads:

> The cherished position of Baptists in regard to the separation of church and state demands that we disavow any desire to be officially represented at the peace table, and we challenge the right of any other ecclesiastical group to such representation. We would seek, however, to create in the public mind the acceptance of those ideals and principles which we believe to be in accordance with the teachings of Jesus and fundamental to the welfare of mankind.
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> 1. **No Isolation**—We believe that the command of Jesus, "Thou shalt love thy neighbour as thyself" is a condemnation of the policy of isolation on the part of any nation. No nation is justified in seeking to separate itself from the rest of the world—its needs, its problems, or its life. We are inevitably members one of another.
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> 2. **A Democratic World**—Believing that God has created all men free and equal and has given to them certain inalienable rights which must ever be respected, we assert the right of all nations, both great and small, to self-government, and the obligation of the strong to protect the weak, whether small nations, racial minorities, or underprivileged people in the exercise of their God-given freedom.
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> 3. **Organized for Peace**—In order to guarantee security for all nations against aggression, invasion, or attempted domination by any other nation, we believe an international organization should be set up which by economic sanctions, or if necessary by police power, shall restrain any such attempt.
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> 4. **Race Relations**—Believing in the worth of every individual, we deplore race prejudices and hatreds as undermining the respect to which every individual is entitled, and as destroying the spirit of good will, which must be the foundation of enduring peace. This is true whether we consider racial tensions in our nation or in international relationships.
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> 5. **Economic Opportunity**—Many nations are retarded in their development because of poverty and lack of economic opportunity. The erection of tariff barriers for the protection and enrichment of stronger nations may be as serious a hurt to weaker nations as military invasion.
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> 6. **Freedom of Worship**—Every principle of Christianity and democracy demands the right of every individual to freedom of worship and the right to follow the dictates of his own conscience in respect to religion. The historic position of Baptists requires that we shall in all ways and at all times be apostles of absolute religious liberty for all mankind. This includes both the right to worship and also the right to evangelize and teach. Religious liberty is an inherent right and is not a privilege granted by governments. We must continue to insist that either toleration or restricted freedom of worship is a denial of this right. We earnestly contend that no peace terms will be adequate which either deny or obscure the principle of true religious liberty.

Reform Rabbis Praise Pattern

The Central Conference of American Rabbis, meeting in Cincinnati in June, adopted a resolution strongly commending the three faith Declaration, *Pattern for Peace*. The resolution stated:

> In the realm of religion the most important event was the issuance of the Catholic, Jewish and Protestant Declaration on World Peace. . . . It has been widely distributed, favorably received, and has already brought about finer cooperation in many communities in building up sentiment for a just peace.

On the Ten Commandments

Some weeks ago a significant statement issued by Confessional church leaders in Germany for the Day of Penitence and Prayer in May, was received by the American office of the World Council of Churches from a correspondent in Europe. The larger part of the statement, in translation, is printed here.

In our nation and even in our Protestant congregations and families there is growing uncertainty as to whether the Ten Commandments are still to be considered valid. There are many who do not take them seriously and not a few who utterly reject them. The fact is passed over in silence or denied, that the keeping of the Ten Commandments was a blessing for our nation, causing discipline and orderliness to prevail, and awakening conscience and a feeling of responsibility before God.

Such contempt of God and His commandments in our nation and our Church burdens us with an alarming increase of guilt and distress. Does not the warning voice of Holy Scripture say: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7)?

We as Christians must not pervert the word of God, nor call that which is good bad; we dare not allow the truth to be called foolish and wrong. We must not magnify human laws and regulations as though they were ordered by God. The Church must not allow herself to be deprived of the right to announce the Divine commandments. It is only when she makes it clear that the infringement of the commandments of God is sin, that she can also preach Divine mercy, forgiveness of sin, salvation and eternal bliss through Christ. . . .

Therefore: Woe to us and to our nation if, instead of giving honour to God, we exalt human ideas above God and extol the powers of this world as though they were all-powerful. For God says: "I am the Lord thy God . . . Thou shalt have no other gods but me."

Woe to us and our nation, should we no longer pray to God or should we mock at prayer as being childish; should we misuse the name of God as a mere adornment for human thoughts or in order to lead astray God's people. For God says: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Woe to us and our nation if we revile the Holy Scriptures as a Jewish book, if we call repentance dishonourable and do not ask for forgiveness; if we neglect to attend Divine Service, despise the ministry, or hinder the faithful from meeting together. For God says: "Remember the Sabbath Day to keep it holy."

Woe to us and our nation when children are taught to oppose their parents, when the authority of parents is belittled and the right of bringing up their children in the fear of God is undermined, when old age is no longer respected. For God says: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Woe to us and our nation when we make little of the life that God has given, and man, whom God created in His image, is only assessed as to his utility; when it is considered right to take life because human beings are considered as of no value, or because they belong to another race, when hatred and cruelty are the order of the day. For God says: "Thou shalt not kill."

Woe to us and our nation if matrimony, ordained by God, and declared by Christ to be indissoluble, is dissolved according to human caprice, and when the Divine order "Be fruitful and multiply" is applied outside the bonds of Holy Matrimony, while discipline and chastity are called cant. For God says: "Thou shalt not commit adultery."

Woe to us and our nation when other people's property is not respected, when the pagan spirit of anxiety and care and the questions, "What shall we eat? What shall we drink? Wherewithal shall we be clothed? fill men's hearts. For God says: "Thou shalt not steal."

Woe to us and our people when a man's honour is violated and he is brought into disrepute and when untruthfulness and deceit are allowed in order to attain one's end. For God says: "Thou shalt not bear false witness against thy neighbour."

Woe to us and our people if greed and self-indulgence are our guiding motives. For God says: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is his.". . .

Let us confess with contrite hearts: We Christians are guilty of sharing in neglect and disregard of the Divine commands. We have often remained silent, have said too little, or have been too timid to stand up to our conviction that God's commandments apply to us and our time. We have not given heed to God's warnings. . . .

Let us therefore ask God to forgive us all our sins of omission and commission. Let us lend a willing ear to His commandments and obey them, and then let us teach the young, so that they and we together may bear joyful witness to the truth.

God's word proclaims the punishment of all those who trespass against His commandments. Therefore let us fear His wrath and not sin against Him. He promises mercy and blessing to all those who keep His commandments. Therefore let us love and trust Him and do according to His commandments.

Bretton Woods

The greatest danger of the Bretton Woods conference is the danger that too many people will fail to understand, appreciate and support its recommendations. Dealing with exacting and complex financial issues, the conference had proposals from American, British, Canadian and other experts, as well as conflicting demands from various delegations – and in 23 days evolved concrete plans for two international institutions.

The conference was a success not only for the merit of the agreements. It was a victory in United Nations diplomacy. While not all of the differences have been resolved, the great power representatives gave heartening attention to the demands of the smaller countries, and showed a willingness to compromise on their own demands. Cooperation was enhanced by the meeting.

International Monetary Fund

In the long run, one country cannot buy goods from another country, unless it can sell that country, directly or indirectly, an equivalent amount of goods or services. If it wants to buy, it must be able to sell. If it wants to sell, it must buy. The basic fact about foreign trade is trade: trading what you can spare for what you want or need and the other country can spare. But barter, the primitive form of trade, is often inconvenient, as pre-war conditions showed. You may need to buy before you are ready to sell. To make trade more convenient and flexible, you need foreign exchange, acceptable money with which you can buy before you are ready to sell.

Country A can buy from Country B if it has enough gold, which is acceptable everywhere, or enough of Country B's own currency, which is acceptable to Country B, though not everywhere. Since most countries today have small gold supplies, trade must be built mainly on the latter kind of trading money. Most of the time, Country A may have enough of the currency of Country B to cover its purchases. But from time to time it may run short of dollars, or pounds, or rubles, or pesos, just when it needs them most. It needs a temporary advance to tide over the temporary shortage of foreign currency. To deal with that problem is the basic purpose of the proposed International Monetary Fund.

What the 44 national delegations have proposed is that a fund, which may eventually reach $10 billion, be set up to serve certain obvious currency needs. Each country would pay into the fund an agreed-upon amount, based upon its national wealth, trade, and desire to trade. The proposed quotas for the larger countries are as follows:

	($000,000's)	*(per cent)*
United States	2,750	31
United Kingdom	1,300	15
U.S.S.R.	1,200	13½
China	550	6
France	450	5
India	400	4½
Canada	300	3½

One fourth of each national contribution would be paid in gold, up to a tenth of the national gold supply, and the rest in the national currency. The resulting pool, now set at $8,800,000,000, would enable each participating country to secure a limited amount of foreign currency in time of need.

The procedure is essentially simple. China needs Mexican pesos, perhaps. So it puts some of its own currency into the Fund, up to one-fourth of its original quota, over a period of a year. The Fund then issues an equivalent amount of Mexican pesos, with which China can purchase Mexican goods. For this service there is a small service fee, and a rising rate of interest until the pesos are returned. During this period Mexico would have part of China's vote in the Fund (1 vote for every $400,000 worth of pesos purchased, as an added protection.)

Each participating nation would have 250 votes on the Board of Governors and 1 additional vote for every $100,000 contributed to the Fund. While majority rule would apply to most decisions, the Big Three would each have a veto power on the crucial problem of altering the international rate of exchange.

The Fund agreement includes an agreement on currency stabilization, and calls for regular reports on financial conditions, since its operations depend on orderly, and fairly stable rates of exchange. Thus it helps to promote trade indirectly as well as directly. But as *Time* Magazine has aptly put it, the proposed Fund is essentially "a shock absorber," to deal with relatively small financial bumps in the road of world trade. It can succeed in the long run, only if the great powers like the United States will buy foreign goods as well as sell in foreign markets. Yet by increasing international confidence, the Fund, if approved, may well make easier a solution of the more basic problems of foreign trade.

International Bank

The other institution proposed at Bretton Woods is an International Bank for Reconstruction and Development. It, too, is a comparatively modest plan, for longer-term financial operations. The devastated and under-privileged areas cannot build or rebuild quickly without great aid from the wealthier states, primarily the United States. The proposed Bank is not a substitute for most of this government and private aid. It is a supplementary method for mutual aid, which would serve as a yardstick for the international financing of reconstruction.

The object of the Bank is to facilitate and underwrite sound international loans for productive purposes, such as reconversion and industrialization. In certain cases, the Bank could make loans directly or take part in large loans. The Bank would help investors by increasing the security of their investments. It would help borrowers

by keeping down to reasonable limits the rates of interest.

The division of shares and votes in the Bank would be comparable to the allotment of subscriptions and votes in the Fund. The proposed capital is slightly larger, $9,100,000,000, as the American, Chinese and Canadian delegations increased their stake somewhat. Only 2 per cent of the amount, however, would actually be paid in gold, and 18 per cent in the national currency. The remaining 80 per cent would be subject to call, for meeting obligations on loans.

The Bank would not be a substitute for short-term rehabilitation under UNRRA. Its chief task would be to help war-torn and undeveloped countries secure advantageous private loans for building up their economy over a period of years.

The Next Step

The proposed agreements now have to be ratified by the Senate and by the other governments. Senator Wagner, Chairman of the Banking Committee, indicated on July 27 that the agreements would not be considered until after the elections, in order to lessen the danger of their being made the subject of partisan politics. The danger, unfortunately, will not end on November 7. Unless enough people come to understand the basic provisions of the agreements and their importance, there seems a real possibility that partisan debate will block their ratification.

Dumbarton Oaks

The present Anglo-Soviet-American conference at Dumbarton Oaks, and the Anglo-Sino-American conference which follows it, form an attempt by the Big Four to plan a security organization for negotiation and action by the United Nations. It is one of the most fateful conferences of this fateful generation. To date, the official information has been meagre, perhaps an unavoidable situation at this preliminary stage. The unofficial reports have been contradictory in some respects. Nevertheless, some of the basic issues are becoming clear.

The general form of the security organization is not a very controversial question. The heads of the three delegations stated on August 29 that they were agreed on a representative assembly, a smaller council and an international court. Nor is the role of the smaller countries a truly fundamental issue. The record of the Big Four in recent conferences in heeding the demands of the smaller nations has been encouraging. And the small countries appear to recognize the primary responsibility of the great powers to prevent or repel aggression. It is the need for quick, effective action against aggression which poses the chief questions.

One of the key issues is: how will important decisions be made? The various reports indicate that the conferees favor action on ordinary matters by majority vote rather than by unanimous vote, which was a grave weakness of the League. But they are reported to favor unanimity by the Big Four on sanctions. Does this mean that the organization could not function in case of aggression by one of the Big Four? Another crucial problem is whether the American member of the proposed council could decide for the United States on sanctions outside the Western Hemisphere, or whether such sanctions of a military nature would have to be decided by Congress, as Senator Vandenburg has argued. This problem might well form the center of Congressional debate about the proposed security system.

A further issue is how to define aggression, how to agree in advance on the conditions of sanctions, so as to insure quick, concerted action. According to James B. Reston of *The New York Times,* the Chinese plan for the conference proposes a detailed definition of aggression, while the British plan holds that any definition would leave loop-holes and that a flexible approach is more realistic.

Another key issue is the type of force that would be used to quell aggression. A dispatch from Chungking states that Chinese leaders are urging an international police force. A Russian magazine article, which may be in line with the Russian plan, calls instead for a voluntary international air patrol backed by all the national forces of the Big Four. The opening public statements by British and American leaders suggest that they would rely on concerted action by the national forces.

A further important question is when the organization should come into being. The question perhaps applies more to the American Congress than to the security conferences. Some Senators have intimated that a decision on the organization should be postponed until after the peace treaties have been signed. The perils of such a course have been pointed out.

Finally, behind these issues are the questions of public opinion and the will to peace, stressed so frequently by the NEWS LETTER. In his opening address at Dumbarton Oaks, Sir Alexander Cadogan, head of the British delegation, said:

> No machine will work unless there is, at any rate on the part of the Great Powers, a will to work it; and equally even an imperfect machine may function satisfactorily provided such a will exists.

Secretary of State Cordell Hull, on the same occasion, said:

> No institution . . . will endure unless there is behind it considered and complete popular support. The will to peace must spring from the hearts and minds of men and women everywhere, if it is to achieve enduring peace.

The Churches and the Post-War World

On June 27, the General Council of Congregational Christian Churches adopted unanimously a statement of 10 post-war aims. We print below the 6 goals from the international section of the statement.

1. Religious Rebirth

Firmer, more solid foundations, are necessary for world order. No better world can be established without better men and women. The lives of men must be spiritually transformed, the sinful human will must be subjected to and become one with the righteous will of God, if the dominant policies of states are to be changed. This is fundamental. . . . Other spiritual forces are at work in the world, but our chief concern is our Christian responsibility. We have a Gospel of love, understanding and forgiveness, which removes hatreds and the desire for revenge, and which we must preach throughout our own land and every country in the world. . . .

2. Education

A better world order must be rooted in moral convictions, and these convictions must be reinforced by religious education. In every land, Christian education should be intensified for old and young alike, to reassert Christian principles in no uncertain terms, and to provide constructive leadership for the churches in this time of crisis. The entire educational system, moreover, needs to be rethought, since secularized education obviously goes hand in hand with secularized culture and modes of living. In countries with a predominantly Christian population, the schools should provide greater opportunity for youth to secure adequate training in the meaning of life, according to the Christian world view. A Christian order cannot be produced without Christian nurture and education.

3. Support for International Organization

In fulfilment of the World Order Compact, our churches should support American participation in an international organization for world cooperation, composed at first of the United Nations, but as soon as feasible of all who are willing to abide by its covenant. The organization should work for the protection of international order through the delegation to it of adequate authority and resources to make and enforce decisions on controversies between nations, without requiring unanimous consent; prevention of war by international supervision and control of armament; revision of treaties wherever justice and common sense demand it; cooperation for world trade, employment, currency stabilization and equitable access to raw materials; and supervision of the treatment of all subject peoples, that ultimately they may achieve nationhood and autonomy or voluntary full participation in a larger political unit. It is not our task nor within our competence to draw detailed blueprints for the new international and social order. But it is of supreme importance to us that the programs to be adopted should conform to elementary Christian principles, and should be supported by an enlightened public opinion.

4. Aid for Devastated Areas

Our churches should give generously, of money, food, clothes and trained workers, to help the victims of war to re-establish their uprooted lives. Mass relief needs to be carried on by agencies of government like UNRRA, which correlate relief work and apportion its cost according to the financial ability of each participating nation. Inter-governmental relief deserves our full support. Yet it is no substitute for the special ministry to the religious and material needs of countless war victims, which our congregations should develop, maintain and support. Christian relief and reconstruction form an essential road to world order. Our boards and service committees, working with the International Missionary Council and the World Council of Churches, offer special channels for such help.

5. Freedom and Cooperation with the State

Our congregations should further to the fullest extent all endeavors calculated to establish the principles of freedom of religion, of intellectual convictions, and their defense by the spoken and written word, in all nations irrespective of race or color. With renewed determination to see the freedoms guaranteed in our Bill of Rights fully extended to Negro, Oriental and other minority groups in the United States, we should seek an international bill of rights, arrived at by mutual agreement, for every human being.

The basic problem of freedom involves the relationship of Church and State. Our Congregational Christian tradition holds to the cooperation and not alone to the separation of Church and State. The dependence of both upon the will of God is the ground of cooperation. The State needs to safeguard the elementary rights of the churches. The churches in turn need to help the State perform its true duty as a member of the family of nations under God.

6. Christian Cooperation and Unity

In order to serve God and man more effectively and to present the Gospel more convincingly, our Christian churches must realize more clearly than ever, the need for spiritual unity and ecumenical cooperation. We need to strengthen fellowship with churches of our faith and order in other countries. We need to make our full and distinctive contribution to the World Council of Churches. We need to cooperate with members of all faiths who share our convictions on moral principles. Particularly, do we need to develop all possible aid to, and cooperation with the Younger Churches, in China, India and other mission lands. . . .

WHAT CHURCHES ARE DOING

A joint survey of the World Study Council of Detroit and the International Relations Committee of the Detroit Council of Churches revealed an encouraging record of the study of post-war problems in the churches of the Detroit area. Replies were received from churches representing ten different denominations. Some fifty percent of the replies reported the organization of special study groups or church committees to carry on a continuing program of work devoted to post-war problems and issues. Many of these groups have been holding general public meetings to discuss single specific issues. Fifty percent of the churches sent in requests for study literature. A similar survey is now questioning the major clubs, societies and world order groups.

Lasting Peace Sunday

The First Unitarian Church of Philadelphia devoted an entire Sunday last spring to the subject "The Road to Lasting Peace." At a ten o'clock service Dr. Merrill E. Bush of Temple University spoke on "A Citizen's Plan for Peace," which was followed by a special children's service in the chapel on "America's Contribution to Lasting Peace." Dr. Frederick R. Griffin, the minister, preached at the morning church service on "The Road Builder's Tools," and an appeal was made for a special collection on behalf of the Unitarian Service Committee. In the afternoon an address on "An Adventure in World Order" was given by Dr. Philip C. Nash, President of the University of Toledo, while the Hon. Harold H. Burton, Senator from Ohio spoke on the subject "Roads to Lasting Peace."

The Church and Social Action

The Vassar Community Church cooperated with Vassar College under the leadership of Dr. C. Victor Brown, minister and chaplain respectively of these two institutions, to hold a conference on "The Church and Social Action." Ministers of five Protestant denominations met with the students of their respective churches to discuss relief and rehabilitation, social service and post-war problems. Discussions were held on "Christianity and Marxism," "The Church in the World of Tomorrow," "Christianity and International Understanding," etc. After these seminars the groups met for a panel discussion led by the ministers and students.

New World Order Study Group

The Union Church of Hinsdale, Illinois, of which the Rev. Theodore Vogler is pastor, has sponsored each year a New World Order Study Group. During Lent this year, the same theme was followed with a remarkable response from the local community. Participants used the packet on "Uniting Today for Tomorrow" prepared by the Council for Social Action. Several sessions were devoted to the American Opinion Poll, and the results were carefully analyzed by leaders in the congregation and high school student groups.

Focus—A Bulletin for Laymen

As announced in the summer issue of the NEWS LETTER, the Church Peace Union is initiating this month a brief bulletin for laymen. Focus is prepared in response to suggestions from our readers, concerning the need for brief, popular material on world order, which can be used by church members generally. Some pastors want such material for a literature table, others want it for a discussion group, still others for a pastoral mailing or for service men. The bulletin does not attempt to provide a substitute for any existing publications, but to provide a suitable medium to reach many who are not now using the available literature.

As the first issue of the bulletin, enclosed with this issue of the NEWS LETTER, states, the purpose will be to stress the main points of the church's work for world order. The form it will take will be determined in part by the trend of events, in part by the suggestions of readers. Recommendations for its improvement will be sincerely appreciated.

In order to secure as wide a distribution as possible at low cost, emphasis will be placed on group subscriptions. Where possible, one person in each parish should undertake to care for the distribution locally: the pastor, church secretary, group leader or active layman. Copies of the bulletin will be sent in quantity to the designated address. This procedure will reduce mailing costs and save paper, and thus make possible a wider distribution. The prices for annual subscriptions:

1 copy per month—25c	25 copies per month—$2.00
12 copies per month—$1.00	100 copies per month—$7.50

During the Fall months sample copies will be sent to NEWS LETTER readers. Thereafter it will be sent only to FOCUS subscribers. Subscriptions sent in during the next three months will run through 1945. Back issues will not ordinarily be available. Subscriptions and checks or money orders, should be sent to the Church Peace Union, 70 Fifth Avenue, New York 11, N. Y. A subscription blank is enclosed for your convenience.

St. Louis Institute

The Church Peace Union and the World Alliance for International Friendship, in company with a group of national and local sponsors, held an Institute on Peace Problems on May 15 and 16, in the Third Baptist Church, St. Louis, Missouri. Mr. Allen May and Mr. F. R. Von Windegger headed the planning committee on behalf of the St. Louis Win the Peace Forum, executive agency for the Institute. The tri-faith panel co-chairmen were Dr. B. W. Dempsey, S.J., of St. Louis University, Rabbi Ferdinand M. Isserman of Temple Israel, and Dean Sidney E. Sweet of Christ Church Cathedral.

Twelve thousand copies of the *Pattern for Peace* were distributed throughout the city, with the date, place and subjects of the Institute stamped across the blank

side of the *Pattern*. A notable feature of the Institute was the attendance of 4,500 high school students at the Round Tables.

Speakers at the Institute included: Dr. Henry A. Atkinson, Rev. E. A. Conway, S.J., Mr. Malcolm W. Davis, Mr. Clark M. Eichelberger, Rev. Richard Evans, Miss Margaret Forsyth, Benjamin R. Fulkerson, S.J., Dr. Charles W. Gilkey, Mr. Walter D. Head, Dr. John I. Knudson, Hon. James P. Pope, Rt. Rev. William Scarlett, Rabbi Samuel Thurman and Dr. Carl Hermann Voss.

Future Institutes are being planned: one will be held at Lafayette College, Easton, Pennsylvania, on October 25, 26, and 27. Further information will be given in the October NEWS LETTER.

SUGGESTED READING

The Pattern for Peace and the Papal Peace Program by John C. Murray, S.J. and others. Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., Washington, D. C. 10 cents.

An important Catholic pamphlet, addressed to Catholics but of interest to those of other faiths, on why men of differing faiths should work together for a better world order.

The Church and the War by Karl Barth. Translated by Antonia H. Froendt. Macmillan, New York. $1.00.

Karl Barth answers his critics and opponents by contending that religion is not above the struggle and that God *is* in this war. Interesting discussion of the role of the church.

A World to Reconstruct by Guido Gonella. Bruce Publishing Co., Minneapolis, Minn. $3.50.

Written first in the Vatican newspaper Osservatore Romano and issued in this country by the Bishop's Committee on the Pope's Peace Points. This book forms an important commentary on the peace presentation of Pope Pius XII. Valuable for study groups.

The Voice of Thy Brother's Blood by Mrs. John H. Randall, Jr., Women's International League for Peace and Freedom, 1734 F Street, N.W., Washington, D. C. 10 cents.

As Dr. Henry Emerson Fosdick says in the foreword, "this pamphlet is a vivid presentation of the essential facts concerning the catastrophe which the Jews of Europe are enduring now."

Palestine in War and Peace by Carl Hermann Voss, John W. Houck, Louis I. Newman. May be secured from this office. Single copy free.

Transcript of a broadcast in the University of the Air Series. (Station WEVD, New York).

American Foreign Policy

Time Has Come For Action by Clark M. Eichelberger. May be secured from this office. 10 cents.

Mr. Eichelberger has prepared a timely, simple outline of general international organization. The outline is based upon recognition of the Commission to Study the Organization of Peace. This is an excellent pamphlet for groups and individuals who want to do something about their convictions for world order and deserves wide distribution.

The Constitution and World Organization by Edward S. Corwin. Princeton University Press, Princeton, N. J. $1.00.

Professor Corwin shows that there is nothing in our Constitution which prevents full American participation in a world organization. It is a good treatment of the legal, as distinguished from the political, aspect of the problem.

The Time For Decision by Sumner Welles. Harper & Bros., N. Y. $3.00.

A former Under-Secretary of State calls for the immediate establishment of a provisional council of the United Nations, composed of 11 states including the Big Four. While the author still feels the responsibility placed upon him by his former position, the book is the frankest presentation of peace goals by one who has helped to shape United Nations policy. Valuable for advanced groups.

The Road to Foreign Policy by Hugh Gibson. Doubleday Doran, N. Y. $2.50.

Mr. Gibson, the former Ambassador to Belgium, urges formation of a Council on International Defense which would include members of both Houses of Congress as well as the Executive branch.

United States War Aims by Walter Lippman. Little, Brown and Company, Boston. $1.50.

Critical of "Wilsonianism," Mr. Lippman divides the world into four orbits and asks for regional policing of those areas. How the four regions would keep world peace is not evident.

The League To Enforce Peace by Ruhl J. Bartlett, University of North Carolina Press, Chapel Hill, N. C. $2.50.

The latest, and probably the best, book of the American movement for world order during the first World War. The study contains important lessons which we need to learn, if we are to do a better job this time.

Unfinished Business by Stephen Bonsal. Doubleday Doran, New York, $3.00.

Colonel Bonsal, confidential interpreter for President Wilson at the Paris Peace Conference, quotes from his diary of 1918-1919 in a forthright narrative. Valuable sidelights on Versailles.

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